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**JOURNAL
OF THE
ASIATIC SOCIETY OF BOMBAY**

Editor

S. N. GAJENDRAGADKAR

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NOTE ON THE IMĀM SHĀHĪ MS AT THE DECCAN COLLEGE, POONA

by

GULSHAN KHAKEE

Introduction

The following work is a brief descriptive review, not necessarily a critical analysis, of the **Imām Shāhī** MS which belongs to **Pirzada Sayyid Muhammad Noor Ali Shah (Burhanpur M.P.)**, who is the present *pīr* and *sajjāda-nishīn* of the **Imām Shāhī** sect of Gujarat. He lent the MS to Professor A.A.A. Fyzee, who lent it to the Deccan College, where I had the opportunity of studying it, with the kind permission of Professor Fyzee.

Imam Shahi sect's Pir
and Sajjada-nishin,
based in Burhanpur,
near Faizpur.

The **Imām Shāhī** or *Satpanths*, so called because they believe their way to be the *sat panth* i.e. true path, were converted from Hinduism by Sayyid Imām Shāh, to the *Nizāri* or Eastern form of Ismailism, whose offshoot they really are. In the first quarter of the XVIth century, Muhammad, the son of Imām Shāh, broke off his connection with the parent sect. At present they are concentrated mainly in Gujarat, with their head-quarters at *Pirānā*. Their religious beliefs are a result of the symbiosis and admixture of Hinduism and Islam, a phenomenon which is not unusual in India. The review of the works included in the MS., represented below, will adequately illustrate this point. For further details on the historical, sociological, etc. aspects, one could very profitably refer to the following works:

W. Ivanow: *The Sect of Imām Shāh in Gujarat. Journal of the Bombay Branch, Royal Asiatic Society*, N.S. Vol. 12. 1936:

Collectanea E. J. Brill, Leiden, 1948.

S. C. Misra: *Muslim Communities in Gujarat*, Baroda, 1964.

A.A.A. Fyzee: *Encyclopedia of Islam*. Revised Edition. Article Imām Shāh.

The MS is a collection of Ismaili-**Imām Shāhī** works, some complete, others in fragments, dealing with questions of creation, punishment, etc. mostly of a syncretic nature. There is an index on

1) Imam Shah converted Hindus to Satpanth religion
2) Satpanth is part of Nizari Ismailism

Head quarters is at Pirana

Mix of Hinduism and Islam

This article is on Religious Books of Satpanth / Imam Shahi

p. 424 which is fairly faithfully followed. Two dates are mentioned: on p. 145 (b), the 6th lunar day of the month of *vaiśākha* of the *Śake* year 1737 called *Yuvā* (=1815 A.D.) and again on p. 536(b) where the date is given is 1880 *Śaka*, or 1745 *Śake*, both of these later, work out to 1823 A.D.

There are 595 folios, after which the pages are 1/2 broken and of no value. The back cover is gone, in the front there is a leather cover and leather binding.

The size of the folios is 9.2"×5.6" approximately; the number of lines on a page vary between 14-17. Yellowish country made paper is used, with black ink, or sometimes red ink for figures or writing names of deities. Writing on each page is enclosed in *jadwals*.

Some unnumbered pages have been inserted, e.g. between folio 368; some of these are blank, some have drawings in red, yellow, black ink, and some have fragments of writings which are not referred to in the index.

The script used in Devanāgarī, mixed with some Khojki characters, but the language used is *Cutchi-Gujarati mixture* (a form of Prākrit). For works with a more purely *Islamic basis*, e.g. the *Vafāt Nāma*, Urdu is used.

Writing varies between certain sections, but I think one can safely say that the major portion of the sections was copied by one copyist.

A more detailed description of the contents of the various sections follows:

I *Khaṭ¹ Darasana*. pp. 4a-7(b). ખટ દરસન

The work is also called *Brahma Darsan*.

It begins with: *Srī Satgor Brahma ho vācā*,² also *Srī Satgora Sahdev ho vācā* which seem to be the usual invocational phrases for beginning a work, except in some works later on, where the *Islamic Basmala* is also used.

The work deals with different *yugas*, but concentrates on the first *Kartā yuga*. In *Kartā*, the author says, the *guru* is *Brahmā*, the *Veda* is *Rug* (Sanskrit *Rk*). In the *Rug Veda* there are 9 *vidyās* (knowledges), by performing which various people are supposed to have attained *mokṣa* (salvation), e.g. *Janaka*, the

1. The Darshana is a school of philosophy in Hinduism. There are 6 orthodox and 6 heretical darshanas. Orthodox: *mimāṃsā*, *vedānta*, *sāṅkhya*, *yoga*, *nyāya*, *vaiśeṣika*. Heretical: 4 schools within Buddhism, *Jaina*, *Carvaka*.
2. *Vācā* is a literary genre in Old Gujarati, Rajasthani and Middle Gujarati literature.

Various sections of the book are described here.

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hearer, who did *sravan*, *Vyās*, the speaker, who performed *kīrtan*. In *Kartā yuga* there were 4 *avatāras*: *mach* (fish), *kūrma* (tortoise), (the middle letter in the MS. is eaten up), *varāha* (boar), *narasinh* (man-lion).

In *Tretā yuga* the guru is *Guptahava* or *Vachishava* (the author is not quite clear), and the *Veda* is *Jujur* (Sanskrit: *Yajur*). There were 3 *avatāras*: *Vāvan* (Sanskrit: *Vāman*), *Srī Parsrmām*, *Srī rām*. The author says there were nine knowledges but does not elaborate them.

In *Dvāpara yuga*, the *Veda* was *Sāma*. *Brahma* had 2 *avatāras*: *Kriṣṇa* and *Srī Bodh*.

According to the author, only when one meets *Satgor Brahma* and accepts him as true, that his soul becomes free and he attains salvation. Otherwise there is death.

II *Naīka* (Sanskrit: *Nyāya*) *Darsan*. pp. 7(b)-18(b). नाईक दरसन

The index considers this as a part of the *khaṭ Daraśan* and does not list it separately.

This is a somewhat confused story of the meeting of *Brahma*, *Visnu*, *Mahesvara* in *Tretā yuga* and their telling a triumvirate of female deities *Pārvatī*, *Sāvitrī* and *Lakṣmī* that not they, but one *Anasūya* in *mṛyutyaloka* (earth) is the real *sati* and *pativrata* (true and faithful woman). The 3 goddesses do not agree, so they put the matter to test. *Anasūya* is successful in the test, and is granted a boon by the gods, so she asks for a *deva*-like son. So *Srī Dat* is born to her, and he helped 1 1/2 *krore sanyāsis* to salvation. Interposed in this is the story of *Rām* and *Sītā*, giving a boon to *Manādeva*.

III *Jain Daraśan*. p. 18(b)-25(a). जैन दरसन

Briefly, this is a story of how the *Yādavas* cut up a cow and ate it, *Srī Krusnāth* (*Kṛṣṇā*) told them to observe *jīvāhansā* (Sanskrit: *ahimsa*) and *jīvadayā* (pity); and for expiation, to go to 24 *tīrthas*, (places of pilgrimage) and to make *japa* of *arihant* (he was a Jain teacher). The author adds that if one has pity for *jīvas*, then sin is washed away.

Yadavs Cut
Cow and Ate
it

On p. 25(a) the author says: here *Bodh Daraśan* ends. From p. 25(a)-30(a) follows *Sārvāvak Daraśan* which appears to me as rather unintelligible collection of wholly Hindu names. On p. 30(a) he says: here *Jain Daraśan* ends. It would therefore appear that the various *daraśan* stories are confused.

IV *Jog Daraśan* (Sanskrit: *yoga*) pp. 30(a)-38(a). जोग दरसन

The author calls this the story of *Kaliyuga*. He tries to identify Hindu deities with Islamic prophets, personalities etc. e.g.

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Connect Hindu Deities with
Islamic prophets

Satgor (Satguru) =
Muhammad

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Krusnāth has taken the form of Sri Nakalanki, Muslims call him Murtaza Ali (Arabic, *Murtadā' Alī*). His other names are Abhangarnath and Kudrati Allah. Rukmani is Bibi Fātīma, her other names are Visva Kuvari, *Lakṣmī*, etc. Sri Satgor Brahma's name is Sahdev, as well as Muhammad. Sāvitri is identified with Bibi Asa (Arabic: 'A'isha), and Mahādev (or Mahadeo) is Bābā Adam. The author goes on to add that these names are according to Athurnved (Sanskrit: *Atharva veda*).

Mahadev = Baba Adam

Then follows the story in which *Parmesvara* (also called *Khudā*) sends Visvan (Adam) to bihist (heaven), where Ejajil (Arabic: 'Azāzil. One of the names of Iblīs prior to his fall) persuades him and Hawā to eat the forbidden *kunikdāna* (the conversation between Azāzil and Hawā is in Urdu, later the author lapses into Urdu for narration also, which usually is in Cutchi-Gujarati mixture). Then Adam and Hawā are thrown on to the earth, into Lanka (Ceylon). Here Adam began to make *tapas*.

In Kaliyug; Satguru = Mohammad

The author switches over to the creation of Machindranāth and Gorakhnāth. The former tells the latter, his *chelā* (disciple), that the true *guru* is Sri Satgor Brahma, and that in *Kaliyuga* he has taken the form of Muhammad. So they both go to Muhammad in Mecca-Medina to ask for *probooh* (enlightenment). Muhammad told Gorakhnāth to return and uplift 5 lakh *jīvas*. So Gorakhnāth returned to *Javup* (Sanskrit: *Jambu*=India). Whosoever followed this *jogi* attained salvation, while the rest became stones. The author says that there were 12 *jogi-panths* and gives their names.

V *Siv Darsan*. pp. 38(a)-54(a). सिव दरसन

This seems to be a continuation and expansion of the previous story.

Visvan (Adam) made *tapas* until *Parmesvara* was pleased. One Viśvarāj failed to recognize that Visvan was Adam, so he came to earth and made *bhakti* of the 4 *ligas* (Sanskrit: *liṅga*): *Thāvar*, *Siv lig*, *Jagam lig*, *Achad lig*. But he failed to attain Siva. Then the *avatāra* of Sri Nūr Satgor Brahma in Navasari, des Gujarat, took pity on Viśvarāj. He sought Viśvrāj out, but he was in such a form that people were frightened and ran away, so the guru went to Chya dhobi's house. But then everyone forgot Siv and started saying Allah, Allah. They all ran away from the *Jagam lig* and came to *Swāmi* and asked for *dīdār* (vision). The guru said that the time for *dīdār* was over, but if they still insisted, they should go to *Delam* (*Dailam* in Iran?). Then Alamprabhu³ (the world god) and

3. Guru Paramapara i.e. spiritual heredity of Mahanubhāva, Nāth, Lingāyat (Virasaiva) religious sects is traced back to Alamprabhu.

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Everyone forgot Shīv and
started saying "Allah, Allah"

Viśvaraj disappeared and went to establish themselves in Delam Des. Four people went there for dīdār and attained salvation. This was due to the fact that they recognised the true *rupa* (form).

VI *Khat Darsan* pp. 54(b)-60(b). खट दरसन

In the index this section is called *Malecadarasan*. म्लेछ दरसन

The section begins with some *mantra* like material, followed by a most confused syncretic type story. The *purusa* has 8 mouths. The fifth *nāv* is Muhammad mouth, 7th is Islamic abd al Sitab, 8th is abd al Jamal, 9th is abd al Karim, 10th is abd al Rahim. Such is the 10 mouthed Brahma!

Then he mentions that 4 books came to 4 *pirs*: *Furqan* to Muhammad, *Ajir* (Arabic: Injil) to Musa Karimullah (Kalim Allāh), According to the *Qu'rān*, the book was revealed to Jesus), *tawrāt* to Ibrāhīm Khalilullah, *Zabūr* to 'Isā Rūhullāh. (in the Qu'rān sing. *Zabūr* is used in connection with Dāwūd). Also 4 stages were established: *shari'a*, *tarīka*, *ma'rifa*, *hakīka*. Muhammad went to all *asmāns* (heavens) and brought 9 lakh tales. He brought *namāz* and fasting and came to earth and broke *kufr* (disbelief), and killed 1 1/4 lakh kings. In *Kalīyuga* 1 lakh 80 thousand *paygambars* (messengers) and *jivas* obtained salvation, as well as 70 thousand *āle Husainī*.

Then follow the names of the *Panj-tan-pāk* and the 12 Ithna-Ashari imāms. The author says: here *Panj-tan-pāk* ends.

VII *Anīlpurān*. p. 62(a)-83(a). अनील पुरान

This section contains *mantra*-like material which is quite unintelligible to me. The numbering goes upto 124.

VIII *Das nām sanyas*. p. 83a-91(b). दस नाम संन्यास

This is *mantra*-type of prose. On p. 91 the author says: this *sāgīta* ends. p. 91-97(b) the *Dasnāmasanyas*. दसनाम संन्यास is incomprehensible to me.

IX *Datātri*. pp. 98(a)-101(b). दतात्री

This is rather a cryptic sounding discussion of what *man* (mind), *pavan* (wind), *śabda* (word), *prāṇa* (spirit) etc. are. The author goes on to ask what was their abode, where were they before that, and what was their *jīv* (spirit) etc.

X *Gorakhbodh*. pp. 101(b)-108(a). गोरखबोध

This is a dialogue between *Machendranāth* and *Gorakhnāth*, the latter being the disciple. In fact it seems a repetition of the previous section, the pair discusses what the mind, wind etc. are.

XI *Khaṭ Darasan*. pp. 108(a)-140(a). खट् दरसन

The work is in 222 verses. This is rather a bad copy, quite difficult to read in places. *Nazārī Ismā'īlis* have a similar work attributed to *Pīr Ṣadr al Dīn*.

In verses 1-23 *guru* Sahdev denies what a true *svāmi*, a true servant, a true *bairāgi*, a true Brāmin, a true Musalman, a true Sufi etc. etc. are. But, the author goes on to say, without *darshan*, there is no crossing over (salvation), even though one may make *pujā*, go on pilgrimages etc. Then there is a mention of some *darashanas* and an exhortation to think of the *vedas*.

Then follows a section on creation. The *alakh nirinjan* (spotless) who is formless, has no father, no mother, no brothers, knows no day, no night, no stars, no earth, no sky, no *meru*, no *kailāsa* etc. he concentrated in *dhandukar* (corruption of andhakar-darkness?) and so *svāmi* created love. Then there was *nūr* (light) and the sun, moon etc. were created. Before this there was no *māyā*, no *karma*, *yugas* etc.

Then the author comes to the creation of *kalpas* (regions of heaven in Jainism), and then of *yugas*. The first was *Sāt*, or *Kṛtā yuga* in which Visnu assumed 4 *avatāras* and King Pehlaj (Prahlad) helped 5 *krore jīvas* to *mokṣa*. In the second *Tretā yuga*, there were 3 *avatāras*: Vaman, Parsurām, Rām. A brief account of Rām at Ayodhya is given. The *veda* was *jujar* and 7 *krore jīvas* attained heaven. In the *Dvāpara yuga* there were 2 *avatāras* of Hari. The *veda* was *Sāma*. One of the *avatāras* was Gopāl, son of Vasudeva in Mathura. Then follows the Pāṇḍava-kaurava story, the battle and a discussion of how to get rid of the accretion of *karma*. Pundits suggest *yagna* for expiation. *Pāṇḍvas* go to heaven, but get no *darshan*, so they return to earth. Places such as Kashmir, Mālva, Ujjain are mentioned.

But the 10th *avatāra* is in *Delam* in the form of a man. Verse 216 is an exhortation to look for him. He has come to give *varadān* (boon) to *anant krores* (countless). So *Satgor* says, *Dev* sits in Bharat, Jambudip and he fulfils the desire of all. The fourth *Kaliyuga* and *Satgor*.

XII *Ratnāvalī*. pp. 141(b)-145(b). रत्नावली

This appears to be a work on creation, again of a syncretic nature. Hari's 10th *avatāra* is in the western direction, the country is Dailam, and the town is Kekjuri. This *patra Nakalaki* appears on a Saturday.

4. If this 1500 *Sānvat*, then probably it is nearer the correct date, since Ivanow's version has *Sānvat* 1575, which he says is too late.

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XIII Bodh Avatāra. pp. 146(a)-179(a) 180 verses. बोध अवतार

The work begins with Budha coming to the Pāñdavas, who were making an expiatory *yagna*, and he told them that one *dīdār* was equal to countless *yagnas*. Then Budha goes on to describe what *chandāl* (bad people) were like and what good people were like. Budha says that in *Kaliyuga* people would be very sinful and it was of utmost importance to recognize the *nūr* of the true *guru*.

Then a cow descended from heaven, Buddha ordered the Pāñdavas to kill it and make *yagna*. The Pāñdavas wondered how possibly could they live in a sinful *Kaliyuga*, since *Dvāpara* was at an end, so Budha told them that in the west, he was going to assume the 10th *avatāra* and that all should come to pilgrimage there.

Buddha ordered
Pandavas to Kill
the cow

10th avataar = Nakalanki = Ali

The author goes on to say that now in Jambudip, in the city of Imāmpuri the guru was sitting openly. The 10th *avatāra* was Nakalaki, he was the powerful Ali. Guru Brahma was nabi Muḥammad and he lived in Hempuri city. The Mahdi would come and kill the demon *Kālīgo* in Chin (China) towards the east. Hari will take the 3-edged sword and kill the demon. So says *Satgar Sahdev*. (the Ismail printed version claims authorship of imām Shāh). pp. 179(b)-180(b) the writing has no title. There is a list of Hindu names and at the end of the page, the name of Sri Islām Shāh. Then follow more Hindu names and then *qaim*, *māhdi*, etc.

Guru Brahma =
Muhammad

XIV Vis Tola (20 groups?) p. 181(a)-199(b). विस तोला

There is no Hindu invocation, the work begins with *Basmala*. Someone asked nabi Muḥammad about *qiyāmā*. The prophet wept and said that on that day there will be 20 tolas. Gabriel will present each to the *Saheb* (Lord).

Then follows a description of 19 groups who have committed various sins such as cheating, taking usury, being unkind to neighbours, disbelieving or ignoring Vedic teachings etc. Rather gruesome punishments for the various sins are described, like a half open stomach with part of the intestines handing out, beard like a burning lamp etc.

The 20th group is in heaven, wearing gold and diamond rings, their faces like the full moon. These will be the true *mu mins*, who controlled their 5 senses, gave money to orphans, gave *dasondh* (tithe) gave money to *pirs*, and followed the teachings of the *guru*.

XV Forty Tales. pp. 199(b)-215(a). चालीस वातो

These are supposed to be advices by Prophet Muḥammad. Actually there is a description of hell, and what type of people will go to it people who take usury, who ignore the teachings of *pirs* etc.

Das avatar in short. Please
read carefully.

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There are some positive Islamic teachings at the end. The section is quite easily readable, even without a second copy.

XVI *Dasamo Avatāra*. pp. 215(a)-262(b). 493 verses. दसमो अवतार

In this *Kalīyuga* the demon *Kālīgo* has been incarnated in *Chin* (China?). The *guru Brahma* is *nabi Muhammad*, *Isvara* is *Adam*. *Hari* is *Desamo Avatāra*. This is *Nakalaki avatāra* and sits in *Arabia*. *Dev* in *Kalīyuga* is hidden but *guru Brahma* is *Pir Shams*.

This *Pir Shams* assuming the form of a parrot, goes to *Surajā Rāni*, the consort of demon *Kālīgo*. He tells her about *Kartā*, *Tretā*, *Dvāpara* and *Kalīyuga*. He tells her how bad *Kalīyuga* would be, and how *mahādīn* (day of *qiyāmā*) would be. So *Surajā Rāni* is both grateful and frightened and asks the parrot the way to *mokṣa*, and how to escape *mahādīn*. *Shams* thereupon says that the only way of escape is *Satpanth* and worshipping the *Satpanth*. This would be to believe the *Atharva Veda*, to make *japa* or *Pir Shāh*, and to give *dasondh* (tithe) etc.

Then *Pir Shams* left *Surajā Rāni* and came to *Jambudip* (India). But the *guru* in *Kalīyuga* is supposed to be *Sadr Din* (*Sadr al Dīn*) who would cause the salvation of *bhaktas*. He gave his word (*bol*) to 36 *krores* but out of this only 12 *krores* prove to be true.

There is the rather confusing incident of *Sadr Din*'s going to a *dargah* with 12 *krores* and with *Kabīr Din*, (*Kabir al Dīn*) who was still child. There *Sadr Din* made *tapas* for 6 months and was somehow miraculously brought to the presence of the *Shāh*, to whom *Kabīr Din* presented a *pag* (headgear) of 500 yards with the *saphayet* of *Shāh* written on every yard. So the *Shāh* appointed *Kabīr Dīn* to be the *pir* after *Sadr Din* and said he would cause the salvation of *anant krores* (countless). *Kabīr Din* objected saying that the *Kalīyuga* was too sinful and difficult, so the *Shāh* promised to remain with him, all he (*Kabīr Din*) would have to do was to precede him and show people the way to the *Shāh*. So *Kabīr Din* returned to *Jambudip* and taught the *japa* or *Pir Shāh*. Whoever makes this *japa* will be saved, whoever makes any other *japa* will be in the camp of the demon *Kalīga*. After *Kabīr Din* (also called *Hasan Shāh*, because the full name is *Hasan Kabīr Dīn*), the *pīr* *Imām Shāh* (the printed *Nizāī Ismā'īlī* version differs in this).

Then the author reverts to the original story of killing demons. *Surajā Rāni* takes the *Shāh*'s side, at which the demon *Kālīga* is very angry, so she kills *Kālīga*, her own husband. Then there is a fight between the side of *Kālīga* and the *Shāh* and the demons are killed.

Then *Shāh* orders *Ajarael* (Arabic: *Izrā'il*) to take the souls of 84 lakhs, but who ever has followed *Satpanth* truly, is saved. realpatidar.com

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these people there is no *qiyāmā*, they will go to heaven. There follows a description of heaven. Whoever believes in *Dasamo Avatāra*, as given by Imām Shāh will be freed from his *pāpa* (sins), will not be reincarnated, and will be saved from *mahādīn* etc.

XVII *Mach Avatāra* and other 9 *avatāras*. pp. 263(a)-264(b). मच अवतार

Whether this is an abridged version of Imām Shāh's *Das Avatāras* or Pir Sadr Din's original (*nano*) short *Das Avatāras*, I have not so far determined. It is probably the latter. The paper is coarser, half the pages are unnumbered, and it is not listed in the index.

XVIII *Jadbahamna*. pp. 265(a)-299(a). जड बंधन

The section begins with an invocation of Hindu deities. Then follows an account of the creation of time, *kalpas*, and *yugas*. At the end there are the names of Ali, Abu Talib etc. pp. 300(a)-308(b) are not intelligible to me, they are not enclosed in jadwals as throughout the ms.

XIX *Khāk Namo*. pp. 309(a)-312(a). खाक नामो

The *Khāk Nama* is in 25 verses, with black space at the end, suggesting that it is probably incomplete. The name of the composer is not given. It is generally on the futility of things, with the refrain, *ākhar khāk ho jānā hae*.

XX *Vafāt Nāma*. pp. 312(a)-368(b) (b & v are interchangeable).

वकात नामो

It begins with the *basmala*; is in Urdu, unlike the ms. so far; there are 800 one line verses.

After some general advice to remember god etc. there is a brief mention of the Prophet Muḥammad's ancestry and the fact that there is no prophet after him.

The major portion of the work is an imaginary conversational account of the time of the death of Muḥammad. The Prophet is worried about what would happen to his *umma* after his death. So Gabriel reassures him that Allah will have mercy on the *umma* of the Prophet, and that even if someone is sinful, if he made *tawbā* (repentance) at the time of death, his *tawbā* will be accepted.

Some part from Quran

Line 797 says the *Vafāt nāma* is from the Qu'ran. Then there is the name of Pir Indra Imam Shah. (the work sounds very much like the *Wīṣāl Nāma* listed by S. C. Misra op. cit. p. 63 and attributed to Pir Mashaikh 17th century).

Indra = Imam Shah

After some blank pages, there is a text called *Palna*. पालना on unnumbered pages, which is not listed in the index. After more blank pages, here is a list of the names of *pirs*, then Hindu deities

and *avatāras*. Then there are 3 pages of pictures, then a page with names of Imāms upto Muḥammad bin Ismail.

XXI Moto *Nūr Nama*. pp. 368(a)-416(a). મોટો નૂરનામા Islamic elements

Gabriel complains when **Bibī Fāṭima** calls him uncle, so the Prophet asks Gabriel how old he is. Gabriel says he is as old as *kutb* star, so the Prophet says that *kutb* was created out of ***nur-e-Muḥammad***.

Prophet Muḥammad asks for the signs of *kutb*, Gabriel says it had in its **ears**, so Muḥammad says these were Hasan and Husayn, the *madhli* in its **throat** was Bibī Fatima, the ring in its **finger** was Hazrat Ali, the actual star on its **head** was ***nur-e-Muḥammad***. There are the ***Panj-tan-pak***.

Then follows an account of all the things which were created from ***nūr-e-Muḥammad***, such as 'ilm, 'aql, *ṣabr*, 'ishq, hope; mercy; etc. The other *nabis* and angels, as well as the 7 *zamīns* and *āsmāns* were all created from that *nūr*.

There is no *mokṣa* without *kalmā*, the sound of the *kalmā* reaches heaven. Then there is an account of the Prophet Muḥammad, mounted on the *burāq*, visiting the wind, water, fire; earth etc. and how each of them said the *kalmā*.

XXII pp: 417-418b.

There is a short section, with the first stanza *Friend, seldom does anyone know the story of maha pad (high status) whoever has embraced the Satgor, he only knows.*

Again there is a list of names of *pīrs*, *avatāras* etc., followed by some material that seems unintelligible to me. On p. 424 is the index.

XXIII *Vairāṭsarup*. pp. 428(a)-470(b). વैરાટ સરૂપ

This section is on creation generally, and on the creation of *patalas* (lower regions) specifically. On p. 456 there is an account of *Indra raja* ruling in ***Indrapuri***.

XXIV *Mu'min Chītvārnī*. pp. 470(c)-536(b). સોમન ચીતવરની

This work, attributed to **Imām Shāh**, is in 323 verses, and is accepted by the Nizari Ismailis as well. It contains some didactic teachings, among other things, and is summarized below as far as possible.

Imām Shāh says, in serving *guru* one should have **no doubt**, only then can *prāṇa* (soul) become eternal. That *guru* realpatidar.com is

Imām Shāh. (verse 3., The Ismā'īlī edition differs. True *guru* is Sahdev).

Life flows like a river, so one should not have pride. *Māyā* is a lie, whoever gets involved in it is foolish, because then when he dies, his soul goes into 84 *lakh* cycles (of reincarnation). One should not be concerned with worldly happiness and misery, since the world is a play of 4 days. Then follows a whole lot of imagery from tilling fields, e.g. one should sow the seed of *dasondh* etc. One must drink *paval* in *Kaliyuga* with true intent.

The author says there are too many *panths* in *Kaliyuga* but they will all be cancelled. This is the time to work for *mokṣa*. One should keep one's *imān* whole, the true ascetic is one who keeps his love for *harī* completely. That *guru* is in *Jambudip*. His name is *nūr-e-Muhammad*. One should know the name of that *guru* from the family of *Husany*. He is truly *guru Imām Shāh*. If one remembers him constantly, then one attains the eternal abode.

Gold and copper are two different things, the world is like copper, whoever mistakes it for gold, goes into the cycle of reincarnation.

The time of the 6 *darshanas* and the 3 former *vedas* is over. All the world worships stone and *devas* made out of stone, but nobody thinks of who created the stone itself. One always reaps the fruits of the seed one sows. There was no merit in making *puja* to water, cow or *pipal* (tree).

Former 3 vedas are cancelled

River (Water) Pipal should not be worshipped

Pāpa is like poison, its antedotes are giving *dasondh*, drinking *pāval* and making *japa* of *pīr Shāh*. When there is *pāpa* in the heart, it is as if a person is in a faint, only when *pāpa* goes, then consciousness arises.

Brahmans are not accepted

Brahmans today are liars, they wash from outside but are internally impure. One should wash the *dhoti* of the *dil* (heart) and in the heart, read the book of love and wear the sacred thread. Soul is eternal, only the body dies, but as long as *māyā* is not given up, the soul is reincarnated. *Satgor's ginan* is like light, one should put it in the heart, then the darkness will vanish.

Life is like a deep sea, *Satpanth* is a boat, in which the saintly ones sit, so one should sit in this boat without doubting it, for the hypocritic will sink. The other boats are false and their captains are blind, so one should sit in the boat of *Satgor*.

God is near one, just like the pupil of the eye, so one should not look after for him. One should give up *māyā* and then realize that the Lord is in one, just as scent is in flowers.

Hindus have forgotten Brahma, and the Muslims have no *īmān* in Muhammad. Today in *Kalīyuga* is the *dasamo avatāra*. He is the creator of all, he was there when there was no *zat* of Adam (mankind).

A true Muslim is one who has circumcised his 5 senses, so he does not speak evil to anyone, sees no evil, does not deceive, hears no evil, and does not do evil things or go to evil places.

The author mentions the 4 *yugas* and that the *pīr* of *Kalīyuga* is Sadr Din.

XXV *Jatānnamo*. pp. 537(a)-557(b) 140 verses. जतं नामो

Professor Ivanow has analysed this work in his *Collectanea* op. cit. p. 122 and translated the Nizari Ismaili version called *Janatnamo*.

The work opens with the death of Pir Hasan Kabir Din in *Samvat* 1500, (?) on the 17th day of *Kārtik* month, in Uchh Mūlasthān. Imām Shāh comes to the bier and asks for his share. A hand comes out of the bier and gives him a *tasbīh* (rosary) and a piece of sugar.

But later the *jamā'at* rejects Imām Shāh, except one Premji Khojā who gives his food.

Imām Shāh insists on having *dīdār* (the Imām must be in Iran, but there is no mention of any journey etc.) so he is somehow miraculously transported into the presence of Nūr Shāh, in whose attendance there was one *mukhi* Ghulām. Imām Shāh requests Nūr Shāh that he be allowed to see heaven; and the major portion of the rest of the work is taken up with descriptions of his *imaginery visit to, and wanderings in, heaven and hell*. He meets his ancestors, and the names Islām Dīn, Shams Dīn Nāṣir Dīn, Sāheb Dīn, Sadr Dīn, Kabir Dīn,⁵ are mentioned.

Jannatnamo = imaginary work

Then there is a reference to Pir Sadr Din building the first khānā at Kotdi, and his converting *Lohanas* to *Khojas*. Imām Shāh claims that he is descended from Ali through Ja'far al Sadiq.⁵

Imām Shāh returns to Jambudip, where his seat is.

XXVI *Jirebhai*. 557(a)-557(b), जिरभइ

This is a short work of 8 verses.

5. This can be compared with the genealogies of the *pīrs* dealt with in S. C. Misra, and in Ivanow's works. Another version, engraved on Pir Ali Akbar's mazar at Suraj Miyani, near Multan, is given in an article entitled *Mazars of Some Ismaili Pirs in 'Africa Iamaili* Jan. 1970.

It is curious to note the Imām Shāh only mentions the line of *pīrs* between himself and Pir Shams (same in the *Dasamo Avatāra*) and not beyond, though he claims descent from 'Ali, through Imām Ja'far al Sādiq.

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XXVII *Vivekvanjāro*. pp. 557(b)-576(a). विवकवन्जारो

Almost entirely Hindu sounding, with exhortations to serve Sri Rām, mention of Yama instead of the Islamic equivalent, etc. this work is in 163 verses. It has a refrain *Samaj man mār re-* (=‘understand, control mind).

XXVIII *Harichandrapuri*. pp. 576(a)- हरिचंद्रपुरी

Only 23 verses of 6-17 lines each remain, the rest is destroyed. It looks to be a discussion between the king and a Brahman in *Ayodhyā nagar*.

In the index several more works are mentioned, but these are not in the MS. and must have been destroyed.

I intend to edit, transliterate, translate and analyse the section *Dasamo Avatāra* pp. 215(a)-262(b), as well as the shorter version of the 10 *avatāras* which follow pp. 263(a)-264(b). I hope that this will be a valuable addition to our knowledge of Eastern Ismā‘ilism.

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